RELIGIOUS INTELLIGENCE.

November 22 - Religious Exercises To-Day.

HERALD RELIGIOUS CORRESPONDENCE.

The Mission Field of the South.

MOVEMENTS OF THE CLERGY.

Services To-Day.

Preaching morning and evening in the Methodist Free Tabernacic, by Rev. Mr. Cookman. The Bedford Street Praying Band will conduct a prayer meeting at the close of the evening service.

"Religious Parrots" is the suggestive topic upor which Rev. Mr. Stewart will elaborate this morning in the West Twenty-fifth Street United Presbyterian church. Atternoon service at three o'clock The Seventeenth street Methodists will have a "Table of Fatness" spread before them this morn-

ing, by Rev. Mr. Boole. "The Workingman's Opportunity" is Rev. Dr. Pulton's topic for this morning in the Hanson place Baptist church, Brooklyn, and his evening discourse will be based upon the query, "Emilic

Rev. Wayland Hoyt preaches in the Bantist Tabernacle in the morning and in Steinway Hall in

Anniversary services in St. Alban's at eleven A. M. and four P. M., and other services as usual, Rev. Mr. Morrill, the rector, officiating.

In Wainwright Memorial church Rev. W. P. Egbert preaches this evening by request. Rev. Dr. E. A. Washburn will address the Episcopal Sunday School Association this evening in

Calvary church. Services, morning and evening, in Laight street Baptist Mission, by Rev. Mr. Knapp.

In West Twenty-third street Presbyterian church, by Rev. H. D. Northrop. In St. Luke's (Methodist), by Rev. Mr. McClel-

In Zion church, Madison avenue, by Rev. Mr.

Galleher. In Plymouth Baptist church, by Rev. Dr. Miller. In the Church of the Reformation, by Rev. Mr.

In Berean Baptist church, by Rev. Mr. Davies: In Central Baptist church, by Rev. Mr. Evans.

Tracy.

"Preparatory to Thanksgiving" is Rev. Mr. Sloss morning subject in Fourteenth street Presbyterian church. "Hannah's Prophetic Song" will be the burden

of a discourse by Rev. Mr. Pendleton, in Fifty-third street Baptist church this morning. The congregation of the Brooklyn Tabernacle.

Rev. Mr. Talmage, will worship in the Academy sanctuary, morning and evening. "The Mutual Dependencies and Duties of Man

kind" will be set forth this morning by Rev. Mr. Sweetser, in Bleecker street Universalist church. Rev. Mr. Barnhart preaches, morning and even-ing, in Forsyth street Methodist church.

Rev. Mr. Hamilton, in the Scotch Presbyterian church, West Fourteenth street, morning and afternoon. Rev. Mr. Merritt, in Sixth avenue Union Re-

formed church, morning and evening, the latter a memorial service. There will be Shaker-Spiritualist grand coun-

oils at Robinson Hall this morning and evening, companies from Mount Lebanon and Watervliet participating.

Services at eleven o'clock in the Russian-Greek French Reformed services this morning in the

Pourth Avenue chapel, Rev. Mr. Borel preaching. At Calvary Free chapel there will be special ordination services this morning by Bishop Potter. "Will the Lord Appear Again Personally on This Earth ?" is the query that will be answered by Rev. Mr. Ayer, at the evening service in the Church of

Rev. Dr. Thompson will officiate at the usual services to-day in Christ (Episcopal) church,

the New Jerusalem.

"The Panic and the Poor" is the basis of a discourse to be delivered by the Rev. Dr. Beliows this morning in All Souls'.

Rev. Mr. McCampbell preaches this morning in Spring street Presbyterian church. Sacramental service at three P. M.

Rev. i. M. Atwood preaches before the Fifth Uni-In Anthon Memorial church Rev. Mr. Newton

will preach in the morning and afternoon. "The Temptations of Christ" will be dwelt upon

at the morning and evening services in the Church of Christ, by Rev. Mr. Dawson.

"David" and "Scarcely Saved" are Rev. Rufus S. Baderwood's subjects for this morning and evening, in Northwestern Hall.

At the morning and afternoon services in the Madison avenue Reformed church Rev. Mr. Ganse

will discourse upon special themes. There will be divine service morning and even. ing at the Church of the Resurrection, the rector

In the Church of the Disciples Rev. Mr. Henworth will preach at the customary services morning and

Rev. S. Camp, of Brooklyn, preaches this evening to the Church of the Messiah. "Fast Young Men" is the subject of Rev. Henry

Morgan's lecture this evening in Cooper Insti-Rev. J. M. Pullman, of the Church of Our Saviour, preaches morning and evening to the hall of the

Rev. Dr. Eviance lectures on "Christianity and Modern Progress" this evening, in St. Mark's. "Is Interest on Money Just?" is the grave finan-

cial question to be discussed in three-minute speeches at the Cosmopolitan Conference this af-

The Humanitarian flock will be addressed this evening, in De Garmo Hall, by Dr. W. H. Atkinson.

The Mission Field of the South. TO THE EDITOR OF THE HERALD:-

The meetings of the Evangelical Alliance are past and gone, and I am gradually reading up the account. The paper of Rev. Dr. Hoge, of Richond, Va., is the last that I have gone through, and it strikes me as one of the most sensible and carefully prepared papers presented to the Alliance, Certainly, so lar as the American people are concerned, no paper ought to interest them more deeply. His subject was the "Mission Field of the South." His account of the extent and resources of the 11 Southern States must have astonished the foreigners present. His account of the characteristics of the Southern people was brief and to the point. His next topic-"The Christian Civilization of the South"-takes me by surprise, as it will, I think, most persons who have not given the subject special attention. According to the tables of the United States census reports there is less pauperism and crime in the southern States, in proportion to population, than in the other States of the Union. Dr. Hoge makes a direct comparison in these respects between the New England States and the Southern States-a comparison which results in marked advantage to the latter! And then he adds :- "Another surprising revelation which these census tables makes reference to church accommodation. In the New England States there are 5,421 churches, with 2,203,607 sittings. [Total population, 3,487,924.] In the Southern States there are 18,000 churches, with sittings for 4,706,937 persons. [Total population, 9,487,386.] Or, to state it in another form, in New England there is one church for 643 inhabitants; in the South there is one church for 518 inhabitants." Such is Dr. Hoge's way of putting the case of the Christian civilization of the south.

I the south.

Dr. Hoge follows the census reports. And we are cound to accept his statements. But as I read this by. Hose follows the census reports. And we are bound to accept his statements. But has I read this last statement I could not help recurring to a paragraph in a Western paper which I noticed some time since. If the Eastern States are so much below the Southern States in the matter of churches, what must it be in the West. But here is the way a proishe Western newspaperman writes:—"Some

men are so absorbed in religion that they forget to pay their debts. So it is with some States. In Ecuador no books are allowed to be read which have not been approved by the ecciesus tical authorities. Yet Ecuador cheats its creditors." If Dr. Hoge ignores the matter of honesty in his account of the Christian civilization of the South it is not because he makes it a point to avoid affairs of nundane commerce, for he speaks of grain crops and minerals, and canals and railroads like a sensible man; but as for good faith in public obligations and the honest payment of State debts, the census reports do not appear to have helped him. Secretary Delano recommends a census to be taken in 1875, the results to be published in season for the centennial of independence. Now, let the Herald patt in its powerful word for a full and honest census, which shall mark the States that pay their debts and those, likewise, which allow payment of their debts year after year to pass by default. Such a census would remind Dr. Hoge and every evangelical christian, when he wishes to compare the South with the North in the matter of pauperrsm, crime and church accommodation, that bonesty on the part of States has something to do with the standing of such States in the scale of Christian civilization. This would be useful to Dr. Hoge's own State of Virginia, as well as its neighbor, North Carolina. The Herald believes in an nonest religion, I hope, and I want it to stick in a strong pin at this point for the good of all.

A Good Thing for All Churches To Do.

TO THE EDITOR OF THE HERALD: -Since you inserted in the HERALD of last Sunday a communication from "Resident," headed "A Bad Thing for Any Church To Do," I trust you will in like manner give this reply a place in your next Sunday's issue. "Resident" complains of the exaction of the small sum of ten cents for a seat in Catholic churches, and says that this practice has discussed him with the Catholic religion, though he was favorably disposed toward it before. He tells us that he made this astounding discovery "recently, in attending divine service at several of our more noted places of worship." churches had to depend for support upon these carpet-bag caurch-goers who run about from one church to another they would be in a very sorry plight. However willing "Resident" might be to put a "dime" in the collection plate, there are many of these sight-seers who ignore the plate entirely, much preferring, like him, the great majority of Catholics able afford it have their own pew, or, at least, a single seat, whits those who are too poor (who is ?) to pay five or ten cents for a seat in the body of the church can enter the gallery during high mass, pay five or ten cents for a seat in the body of the church can enter the gallery during high mass, free of charge. A moment's reflection will convince any one acquainted with the facts that the pooter portion of the congregation nearly always attends the earlier masses, where all seats are free. Thus, Mr. "Resident," all Catholies, however different their station in life, can attend mass. To the question of "Resident," "Flow many poor are thus driven into the tree Protestant churches "however awail he may tains it, can be simply given the answer "None." It is admitted on all sides that the Catholie Church is pre-eminently the Church of the poor. To many ofour "dissenting brethren" the poor are unclean. They must needs be set apart: "workingmen's churches" (as in England) are erected for them. They must not contaminate the atmosphere of the rich. There are no more miserable objects than poor Protestants. They are the ones debarred from caurch; their neighbors are too tashionable for them. They are never invited to the "minister's party;" they leel their interiority, and, as they do not consider it a sin to stay away from divine service, they generally do so. "Resident" should extend his Sunday perambulations to Brooklyn and tell us how many poor he finds in St. Beccher's church, and also what he thinks there per see his greece and meaning upon it and per-haps he will get over his disgust and come to have a good opinion of us once more. I am very doubt-ful of it, though. A mean that will let ten cents stand between himself and the true religion is not likely to embrace it. CATHOLIC SUBSCRIBER.

"Still on the Road to Paradise."

TO THE EDITOR OF THE HERALD:-A parishioner, belonging to the Immaculate Conception church, East Fourteenth street, New York, presented the Rev. P. J. Maguire, paster of Irvingpresented the Rev. P. J. Maguire, pastor of Irving-ton on the Hudson, with a very fine horse and a beautiful sleigh. A few gentlemen, belonging to his present parish, called at his residence last Thursday evening and presented him with \$500, to purcease a polacion and harness. One of the deputation, appointed by the parishioners to make the presentation, read a very nice address on the ogcasion, to which father Maguire responded in a lew well chosen words.

TO THE EDITOR OF THE HERALD :-It may be interesting to your readers to know that the Bowery branch of the Young Men's Christian Association have fitted up their kitchen at a large expense, preparatory to furnishing 1,000 meals daily to men who may be unemployed. The object is not to give free meals, but rather to provide meals at a very small cost to men who may have but little money. We have issued tickets at the rate of 10 for a dollar, in order to place in the hands of business men and others the means of aiding the worthy applicants for relief who may call upon them. There is great danger of money take advantage of times like these to pursue their trade of begging with great are now appearing in better clothes, and thrive better than in prosperous times, By the use of these tickets much of the success of "beatgo where hears were given live. For breaklast we furnish a half pound of bread and a pint of come, with misk and sugar. For dinner the same amount of bread ann a pint of good soup. For supper the same as breaklast or dinner, as the person may preer. These tickets are offered for sale only at the "Bowery" Branch, 134 Bowery, or Association Hall, Twenty-third street and Fourth avenue. Business men who wish tiekets sent to them may apply by letter, when lickets will be sent and collections made.

Under Which Religion ! TO THE EDITOR OF THE HERALD :-Seeing you devote so much of your valuable paper to religious subjects on Sundays, will you be kind enough to insert this ? A few Sundays ago I visited a church in New York, known as Saint Albans. Now, I am truly puggled to find out to what denomination or sect said church may belong. Of course, they do not call themselves Episcopalians or Romanists. Now, I want to know how a man believing in one God, maker of heaven and earth, to whom alone should adoration be given, can reconcile himself that it is right to bow to wood and stoney I noticed that at a part of the service, called the introit, the gentleman bowed commandments, which, of course, he cannot believe, for we are told thou shalt not make to thyself any graven image or low down to them and worsnip them, and that the Lord our God is a jealous God. Then, announcing the service for the next Sunday, he has a crucifix held in front of him by a boy, who holds it in view of the congregation during the sermon. Now, I am rather inchned to think this idolatry. I always imagined a clergyman went to church with clean hands, not to have to wash them at the altar during service, as that gentleman did, and the clevating for adoration a round piece of bread about the size of a silver dollar. Now, I should like to know where they get all these idolatrous forms from, and what sect they really call themselves. Also, what authority they have for such actions.

Should Not be Destroyed.

TO THE EDITOR OF THE BERALD :-It has been customary for some time for persons of different religious belief to accuse Catholics of an intention to destroy the public schools. There never was a greater calumny than that. The Catuolics have no such desire. They know that such a thing would be impossible, and if they could destroy them they would not, for it would be a wrong and an outrage. The common schools have existed so long that they cannot be dispensed with. They are a fixed fustitution, and must continue so for the following good reason. The tendency of the education imparted in them is indifferent to all forms of religious belief, or, as it is called indifferentism, and I can hardly see any difference between the latter term and atheism. To compel the children of the city whose parents were educated in these schools to attend church schools of any denomination whatever would be as useless as it would be wrong. They are the surest and the steadiest means that could be invented of undermining religion, and yet the evil cannot be stopped, maing religion, and yet the evil cannot be stopped, as the people have grown into it, and it will take them generations to grow out of it, if they ever do. Religion has to grow up with children like a trade, and when they are of age they will continue members of and take an interest in their churches. It is entirely out of the question that religion can be acquired at the Sunday schools, because children regard the time they spend there reluctabily, as a general rule, as an innovation on their sinday recreation. Neither can it be faught by the as a general rule, as an innovation on day recreation. Neither can it be tau fireside, because the man who works morning till night requires rest and quie is not in a trame of mind for any effort

ROMAN CATHOLIC.

The Italian government has absolutely refused to allow the Jesuit Fathers to act as rectors of churches in Rome, and has asked the Cardinal Vicar to name secular priests in their stead. Eight convents or monasteries, or portions of the same, hitherto unexprepriated by the government in Rome, are to be seized and the religious occupants turned adrift during the present week. The indemnification by the government for this property amounts to over 80,000 lire. Two or three ancient and valuable libraries are included in the portabie contents of these houses. The Jesuits are allowed a pension by the government. Archbishop Mermillod has excommunicated the foreign and Old Catholic priests who have accepted charges in Geneva and in other parts of his diocese. These include Fathers Hyacinthe, Anatole and Fortune, The fair in aid of the House of the Good Shepherd, recently held in Brooklyn, netted the sum of Rev. C. W. Van Meter, formerly of this city, writes from Rome to the Baptist Weekly that six priests formerly associated with Father Grassi, of the Basilica St. Maria Maggiore, have followed him, and are now seeking truth in the Baptist mission. Twelve other priests, he writes, called on Rev. Mr. Wall one day recently to ask for religious light, and a superior of a convent sent for tracts and portions of Scripture to be distributed among the inmates of the convent. It is said that Father Hyacinthe has doffed his monkish garb, and does not even look like a minister, but wears clothes just like ordinary folks. A grand high mass was celebrated at St. Peter's church, Memphis, Tenn., on Sunday, for the repose of the senis of those who died of vellow fever in that city. The Venerable Archbishop Ledochowski has been sentenced to a further fine of 300 thalers. The Arcadiocese of New York is to be consecrated to the Sacred Heart on Monday, December 8. The Archbishop of Cincinnati has requested all pastors of churches in his diocese to take up collections for the benefit of the orphans left by the plague in Memphis. The annual retreat for the members of the Catholic Sunday School Union was held at the Memphis. The annual retreat for the memoers of the Catholic sunday School Union was held at the Church of the Epiphany, Second avenue and Twenty-first street, last week. Rev. A. J. Ryan, of New Orleans, has been invited by Right Rev. Bishop Quinlan, or Mobile, to come North and attend to the collecting for the diocese of Mobile while the Bishop is confined to the house by injuries he recently sustained. The Rev. John P. Murphy, of Connecticut, a Baptist minister, a graduate of Madison University and Theological Seminary, made his profession of laith at the Church of St. Paul the Apostle on All Saints' day. The festival of St. Cechia, patroness of music, will be celebrated at the new caurch, 105th street and Second avenue to-day. A new Catholic church will be dedicated at Mankato, Minn., 105dry, "Missions" are held now in St. Peters' church, Barclay street, by Father Damen and others, and in St. Gabriel's by the nedemptonists, and to-day the Jesuits will commence one in St. Stephen's, The Jesuits says the Freenam's Journal, as the armed band of the Pope, have specified in this mission to inclicate very distinctly the doctrines of the Syllabus and the law of the Church in regard to schooling for Catholic children. This is everywhere the living question for Catholics.

controlles.

A revival is in progress at Millerton, N. Y. The new church at West Exeter, N. Y., was dedicated on Thursday last. The corner stone of a new Methodist Episcopal caurch at South Grange, N. J., will be laid on thursday last. The corner stone of an ew Methodist Episcopal caurch at South Grange, N. J., will be laid on thursday last. The new church at East Newark, N. J., will be dedicated by Bashop Simpson, December 7. A new church is to be built at Ocean Grove, N. J. A revival in the Methodist Episcopal church at West End, Newark, has added 50 converts to the church. The corner stone of the new Methodist Episcopal church at High Bridge, N. J., will be laid next Wednesday. Toe Rev. Henry Bochm, the oldest Methods timister in the world (now 98 years of age), preached last week at the centennial services of Grove caurca, Chesser county, Pa. A revival in Union Methodist Episcopal durch Methodist Episcopal durc delegate to the Evangelical Alliance from the British Primitive Methodist body, is travelling in the West preparatory to his return to Engiand by the steamer of December 6. The members of all the Methodist churches in the world number a little over 2,600,600 souls; ministers, 19,100; local preachers, 58,600; Sabbath school schoalers, 3,000,600. The corper stone of the Trinity Methodist Episcopal church, Lynn, Mass., was laid with appropriate services on Monday evening, November 16. State street Methodist Episcopal church, Springfield, Mass., Rev. R. R. Meredith, pastor, will be deficated on Tuesday, November 22. Revivals are reported in Baltimore Methodist Episcopal churches and vicinity, as ioliows:—High s reet church, 40; Grace chapel, 20; Payette street church, 40; Grace chapel, 20; Payette street church, 40; Grace chapel, 20; Payette street church, 40; Grace chapel, 20; at Hagerstown, Md., 20. Meetings are in progress in other courches, but staustics are not rejorted. At Barnard, N. H., and at Gurleyvile, Coun., revivals are, in progress; at Cumberland, Md., 36 have professed conversion. Rev. c. Meetinesh, of East rourth street church, Washington, D. C., has been elected chaplan of the Seamen's betnel in that city, and is expected to take charge of that station to-day. The corner stone of the new Methodist Episcopal church at Arangton, N. J., will be hid to-morrow. Bisnop Janes has appointed the Rev. E. Bowdish, of Western New York, as pastor of the Astoria Method at Episcopal church, and brother deceased. A fine new Methodist church has before the deceased. A fine new Methodist church labors will begin to-day. He succeed her deceased. A fine new Methodist of rother deceased. over 200 conversions and accessions to the Church on Limestone Circuit, Texas Conference, Metao-dist Episcopal churca Souta, during this year. On more Circuit, Alabama Conference, 130 have en added and a church building was recently

dedicated.

dedicated.

PRESSYTERIAN.

Rev. Selvester Cooke, of Forest Oak, Md., has removed to Passaic, N. J. Rev. George D. Little, of Connelsville, Ind., has begon a pastorate with the assembly Pressylverian church in Washington, D. C. The Congregational church at Embronge, N. Y., has changed its form to that of Presbyterian and called for the ministry of Rev. D. N. Gemmon, who has been installed its pastor. There is deep religious interest in the Brooklyn Tabernace congregation (Rev. Dr. De Witt Talmage pastor), worshipping at present in the Academy of Music; 1,500 and 2,000 have remained to the prayer meetings after sermon on Sabbaths. Hundreds have arisen to ask for prayers. Eighty persons aircady profess to have found the Christian hope. On Suncay last the Rev. William Adams, D. D., entered upon the fortieth year of his pastorate in the Madison square Presbyterian caurch in this city. He took the occasion to communicate to his pouple his recent acceptance of the Fresidency of the Union Tacological Seminary, with a professorship in the same. Rev. Henry A. Boardman, D. D., pastor of the Tent Presbyterian church, Paid-delphia, completed the lortieth year of his pastorate in that church on the 2th inst. Rev. Joseph H. Martin has accepted a call to become a pastor of the First Fresbyterian church at Allanta, Ga., and has removed from Mossy Creek, Tenn., to that place. The Rev. B. F. McKeil will supply the Union Grove Church of Granville, Bl. The Rev. P. S. Van Nest, late of Elkaorn, Wis., has removed to Centralia, ill. Rev. J. J. Cooke, of La Gro, ind., has removed to Milersburg, Ind. Rev. A. M. Helzer has rechurch of Granvine, Ill. The flev. P. S. Van Nest, late of Elkhorn, Wis., has removed to Centralia, Ill. Rev. J. J. Cooke, of La Gro, ind., has removed to Mileraburg, Ind. Rev. A. M. Heizer has removed from lowa City to Wapello, Iowa. Rev. Isarah Reid has changed from Nevada to Albion, Iowa. Rev. H. H. Dobbins, late of San Buenaventera, has begun his labors at Watsonville, Cal., under very promising auspices. Rev. E. B. Rantensperger, of Clevetand, Ohio, was installed pastor of the First Presbyterian church of Cumberland, Md., on Wednesday, the 19th 19st. Calls have been accepted by Rev. A. C. Johnson to Chatham, N. J.; by Rev. J. W. Stark, of Bloomfield, Iowa, to Jer. accepted by Rev. A. C. Johnson to Chatham, N. J.; by Rev. J. W. Stark, of Bloomfield, Jowa, to Jerseyville, Ill.; by Rev. G. W. F. Birch, of Lexington, ky., to Indianapolis Third church; by Rev. E. L. Dedder, of Tipton, Iowa, to Centreville, Iowa; by Rev. N. F. Tuck, of Pewee Valley, Ky., to Clermont, Ind.; by Mr. E. R. Mills, of Union Seminary, this city, to Lyons, N. Y.; by Rev. John Du Bose, of Giasgow, Ky., to Puiaski, Tenn.; by Mr. James M. Denton, of Princeton Seminary, to the Presbyterian churches in the maritime provinces of British North America have, by overwheiming majorities in their Supreme courts, voted in tavor of nominations of the Dominion have also agreed on a basis with a view to union, and it is believed that the churches of the maritime provinces will agree to a union with those of Canada. In such a case it has been arranged to call the amalgamated

shows a little partiality to a particular religion in a city where all should be equal. The realing of a few verses from that book could no more make aboy a Protestant than the reading of a few sentences from a law book could make him a lawyer. To accuse the Catholics of trying to over-through these schools is entirely unfair. The Catholics happen to be the first to discover their evil tendency, and they endeavored to remedy it by the only means in their power—to establish parochial shools—and they call upon the Protestants to do the same if they wish to preserve their faith among their children, and keep their chirches full of worshippers. John Birgant, a few weeks ago, in a speech delivered in Birmingham, said that he hoped soon to see the religious element eliminated from the schools of England. As soon as his speech appeared in public the leading Protestant divines held a meeting in York and resolved that it would be the greatest calamity to the Church of England to have religion; instruction dispensed with in the schools.

The only way to stem the tide of atheism in this country is for every charch, no matter of what denomination, to establish a school, and to be permitted to participate in the benefits of the Board of Education. Sy that means denominational and common schools could exist together, and it may be hoped that it the course of time the latter would disappear. No one disputes the wholesome influence a lesson on religion mas on a child once a day; why, then, should there be such opposition to a system that encourages it? M. COLLINS.

Ministerial Movements and Changes.

Ministerial Movements and Changes. brigaton, that on certain days and at consentent hours he will be in the vestry "for hearing contessions or giving spiritual advice." Rev. Mr. Okeson has introduced congregational singing at old st. Paul's Episcopai church, Norsolk, Va. A musher of t piscopai church, Norsolk, Va. A musher of t piscopai clergymen of this city have issued a circular begging their country brethren not to come here begging during these hard times. They are hard set enough just now to take care of their own Church matters without giving also to country cousins. Rev. St. Tyng, Jr.'s, new church edifice on Forty-second street and Madison avenue, is approaching completion. Rev. C. E. Mellvame has been elected rector of the parish at Towandia, Pa. Rev. Clarence Buel has accepted the rectorship of Trinity church, Mount Vernon, Westchester country, N. Y. Rev. Edmund Roberts has become assistant at St. Mark's, Philadelphia. The Rev. J. A. Greaves, M. A., of Lincoln College, Oxford, and lately Vicar of Towcester, in the diocese of Peterbor-agh, Fingiani, has resigned his English benefice and has been elected rector of St. Paul's, Ivy Depot, albemarle country, Va. The Dean of Westminster is to go to St. Petersourg to perform the marriage of the Duke of Edinburgh with the Grand Duchess Marie of Russia. The report of Bishop Whitaker, from Nevada and Arizona, to the Board of Missions, showed that the members of the Episcopal Church in these Territories are increasing in numbers and influence. There are over 2,000 children in the various Sunday schools, with 78 teachers. The Church property is valued at \$50,000, with 239 communicants. The Bishop of the docese of Florida has removed his residence and school from Fernandina to Jackson-ville.

BAPTIST.

Rev. Dr. Phelps has resigned his charge at New

Rev. Dr. Phelps has resigned his charge at New Haven, Conn. Missionaries Clough and Campbell safed on Saturday, 15th inst., for their foreign fields. Rev. A. C. Osborne, of Brooklyn, has been called to the church at Watertown, N. Y. The Rutherfurd Pack, N. J., Baptist church has just been recognized. The new stone church in West Happigen e nearing completion and in a few weeks Rutherfurd rats, 5. o., the been recognized. The new stone church in West Hoboken is nearing completion and in a few weeks will be ready for dedication. The Rev. J. G. Pike has resigned the pastorate of the Baptist chapt has resigned the pastorate of the recognized road. East London, in order to Commercial road, East London, in order to proceed as missionary for the General Baptists to Orissa. Rev. E. Sawyer has resigned his pastorate at Adams Centre, N. Y., and the church has called Rev. E. F. Maille, of Walworth, N. Y., to the vacant ordered as missionary for the General Baptists to Order Rev. E. Sawyer has resigned his pastorate at Admis Centre, N. Y., and the church has called Rev. E. F. Maine, of Waiworth, N. Y., to the vacant pupit. A colored Baptist association at Columbus, ky., has decided to practice feet washing as a token of humility and love for one another. The Eev. Joseph J Muir, of East Marion, L. I., has received a unanimous call to the pastorate of the Theonderoga church, and will enter at once upon his new field. There are 40 Eaptist churches in Philadelphia, divided among the three associations. They have 86 ministers and 30 licentiates, and a membership of 14,864, on which during the year they had a net increase of 1s1. They have 65 Sunday senools, and 16,220 teachers and pupils in those schools. Their benevolent and church contributions for the year just closed amounted to \$32,492. Rev. W. W. Whils, of Philadelphia, has accepted a call to Danville, Pa. The Maryland Baptist associations comprise 50 churches and 6,781 members, on which they had a net gain of 1,153 during the year. Ten thousand dollars was received for missionary, benevolent and church purposes, \$9,78. \$2.0 of which was expenced; 18 missionaries were assisted and 5 new meeting houses were decidated. In 49 Sunday Schools there are 7,511 scholars and teachers. Rev. James Waters, of Whimington, Del., has accepted an appointment from the Bible and Publication Society as District Secretary for New York city and vicinity. Rev. Franklin Johnson, D. D., of Newark, N. J., has been unanimously called as pastor of the Baptist Association has engaged Rev. Butler Morley, of Onondaya, to labor as a missionary within its bounds; salary, \$1,200 a year. Rev. A. D. Bush has resigned at Frewsburg, N. Y., and the churches of Westheld and Dunkirk N. Y., have Invited him to be their pastor. A revival at Mayfield, Ky., has given 150 convicts to the Baptist Church, and one at Paducah, Ky., 50. At Bowling Green, Ry., and at Eaglesville, Pa., revivals are in progress. Rev. A. D. Bush

sition they cannot make a selection. The salary is probably too large. If they take off a couple of thousands they will probably be suited more easily. The German Protestants of Washington are scandaized by the conduct of a German pastor, Rev. Robert Reizel, who has become the head of a newly-organized freethinkers' club. Mr. Charles Noble, of Washington, D. C., has accepted a call to Frankin, N. Y. Rev. William Clark, D. D., has resigned the office of secretary of the New Hampshire Missionary Sciety, which he filled for many years. At the concrety, which he filled for many years. At the conwest at the centennial services of Grove caured, Chester county, Pa. A revival in Union Methodist Episcopal church, Washington, has resulted in So conversions. The Broadway Methodist Society at somerville, Mass., are about to build a new church edifice. Kevivals are in progress at Union Hill, Mass., and Bakerfield, Vt. Rev. T. Pennose, a delegate to the Evangelical Adlance from the British Primitive Methodist body, is travelling in the West preparatory to his return to England by Tanettown Md. Rev. John A. de Speider, of Hone

THIRTY-FOURTH STREET SYNAGOGUE.

What Was the Birthright that Esau Sold to Jacob!-Israel's Mission to Teach the World the Knowledge of the One God-Sermon by Rev. Dr. Vidaver. Yesterday Dr. Vidaver took the story of the pur-

chase and sale of the birthright between Esau and Jacob as the basis of his remarks on the nature of that transaction and what was spiritually implied thereby. He would endeavor to show, he said, that it is the destiny of Israel to preserve the true faith and to keep it free from all Trinitarian, Unitarian and other absurd notions, and that this faith depentis solely upon the will of God, its creator. He proposed to prove also that man is a unit created in the image of God-a soul that depends not for salvation upon anything save the use or abuse of its reason, and that Judaism is religion that appears in its pure, ever shall be, he said, the calling of Israel among the nations. From the earliest day to the present hour, he said, there has been a manifest destiny for Israel-a destiny which shall last to the latest hour along down through the ages. We hear the Almighty declaring that Israel is His son, His first born: that Israel is His chosen people. He is such

Almighty declaring that Israel is His son, His first born; that Israel is His chosen people. He is such because Israel's destiny is not like that of any other people. It was never that Israel should become a great positical nation, but rather that we should be the teachers of mankind and the propagators of the truth. And hence, so long as the province of life remains unchanged, Abraham's pure latte must be in demand, and his descendants shan cling to that whose rights found in man's maure. The Jew is the greatest marvel in instory. There is one phenomenon that moves through all time, and that is Judaism. It has followed mankind from the earliest times to the present, and the Jew is now found among all civilized nations. Judaism stands upon the solid rock of truth. In its vena flows the living stream of truth, which has been through all the burthright of israel, as we read in our text. The Dector briefly referred to the circumstances of the purchase and sale of this birthright, and the immediate departure thereafter of Jacob for his uncle's country and home, where he labored day and night for 20 years. His birthright has been valueless to him all this time. He returned with some property, to be sure; but when he met his brother Esau Is called him lord, and was greatly in dread of him. It was not a temporal birthright, therefore, that Jacob bought, but a spiritual one. Jacob was the inheritor of eternal bilss, which he was to leave to his posterity, and which was to make and has made Israel a nation of pricets. The Doctor here briefly reviewed the call of Abraham, the flight of Jacob to Padan-Aram, the bondage of his posterity in Egypt and their miraculous deliverance therefrom that they might be God's sanctuary, and that they might should her received their own polity and laws, and in their miraculous deliverance therefrom that they might be God's sanctuary, and that they might should have and refused to sing the songs of Jion in a strange land were introduced by the preacher to show how through all these triels

was entirely wiped out of Israel by these afflictions, and they were afterwards ready to go everywhere as God's witnesses, and as long as a manifect on this earth there will have a son of Abraham right beside him and will wave his banner of love and truth and the unity of God over him, and ever where he will have his Jerusalem. The Doctor then re erred to the lat r presentions of the Jew to illustrate his tenacity of life, and remarked that the Jew cannot die. His destiny is a spiritual one. He must teach the world that God is one; that He is not moved by angers or mediators, but by His own will. Two great oranches have sprung from Israel, but they are not pure, They are mixed with heatmenism, and we (the Jews) are here to processed, but they are not pure, They are mixed with heatmenism, and we (the Jews) are here to processed. But they are not pure, They are mixed with heatmenism, and we (the Jews) are here to processed and such like theories. It may possibly be urged why the prayer book is not as fit a subject for revision as the Bible. But there is a wide difference in the two cases. They

PROTEST AGAINST TRINITARIAN DOUTRINES, incarnations, mediators and such like theories. There is but one God, to whom we pay and from whom we look and hope for saivation, and this is the grandest inith that was ever given to mankind. After prayer the Boctor announced that religious services would be hold in the synagogue on Thanksgiving Day, at eleven o'clock.

THE LUTHER TO LOUISVILLE.

Bishop Cummins' Secession and Western Episcopalianism-A Chicago Church Joins His Banner. CHICAGO, Nov. 17, 1873.

.The letter of Bishop Cummins, of Kentucky, wherein he announces his withdrawal from the communion of the Protestant Episcopal Church and the reasons which have induced that course of action on his part, has probably created more excitement in Chicago than in any other Western city. Louisville not excepted. There has already been a notable tendency in the Episcopal Church here towards the views professed by Bishop Cummins, and the active rebellion and secession of Dr. Cheney and the congregation of Christ church has met with much sympathy, both from the outside world and from those within the church who lean towards liberalism and believe that the action of the Illinois Bishop has been somewhat high handed. To these the secession of a Bishop, with the possibility of the formation of a new Church, has been a great encouragement, while strict churchmen have been proportionately displeased

as indicated by his letter and by the remarks of Dr. Cheney, with whom he has been in correspondence for some years, is not doubtful. He expressly states that he will transfer his "work and office to another sphere of labor," plainly indicating his intention of taking such action as he contemplates in his character of Bishop. (The clergymen of the West are discussing as a fine succession and seem agreed that he does) Indeed, under the canon law, he has six months to reconsider his action, and he cannot be formally removed before that time. During that period he may undoubtedly exercise the functions of his office and hold confirmations, the persons thus received into the Church holding precisely the same position as if they had been received by Bishop Smith numselt. Dr. Cheney, in addressing the con gregation of Christ church yesterday, said he had no doubt that if Bishop Cummins was invited to come here and hold a confirmation he would do so After service vesterday the wardens and vestrytheir sympathy with Bishop Cummins for the noble stand he had taken, "recognizing," says the resoutions, "in this action of Bishop Cummins the result of a deep conviction, shared by ourselves and by a large number of the Protestant laity of the Episcopal Church, that the only adequate remedy for the Romish tendencies now pervading that Church is to be found in a thorough and scriptural revision of the Book of Common Prayer." The congregation reverently thanks God for inspiring one Bi hop to shrink from no sacrifice to maintain a pure gospet, glorifies God that Dr. Cummins has followed the lootsteps of the great English reformers, and pledges its prayers, sympathy and practical co-operation "in the effort to unite an Evangelical pulpit with a scriptural liturgy and a moderate episcopacy." This may be considered

THE CREED OF THE NEW CHURCH. Rev. Charles Edward Chency, in his sermon yesterday, said he feit sure that every one in his congregation had read the Bishop's letter-that every heart thropped with thankfulness and joy because of its publication. For four years Bishop Cummins warmly approved of the stand taken by the congregation of Christ church and had maniply defended it. He had written to the speaker many times, tendering his sympathy and encouragement. Thank God! there was one bishop in the United states who preferred the truth of God to the applause of man, who had the courage to proclam the truth. This was a grand, good and hopeful thing.

property of the courty of the control of the courty, and the country, well known in Ireland. New York and Canada, undertook the office of championing the cause of Episcopalianism, and delivered a lengthy and able sermon to a crowded congregation. The following is a synopsis of his address:—

address:—
With some things in the Bishop's letter we must all agree. I concede his right to withdraw from our communion voluntarily as he entered it voluntarily. I also believe that he has exercised this lieve that, believing as he did, he others who process to believe with him, but lack the manifess to lollow his example. These mer would be better out of the Church than in it, pro desdig to belong to it but violating its laws and delying its authority. Beyond this, I loin issue with Bishop Cummins, while ascribing his errors to the head rather than the heart, it would, I think, have been manifer to have borne the cross offered him, to have remained within the Church and combated the errors and false practices which in his belief to branch there, than to have left it. obtained there, than to have left it. Not of such stuff was the great apostic Paul, who, though often galled by errors and shortcomings he was power-less to overcome, kept the faith despite them all, and died in the Caurch triumphing. Here, especially, the Bisnop's logic is at lault; he was not countenancing ritualism because duty called him to officiate in a caurch where ritualistic practices obtained. His presence was merely bodily. He places himseli in a dilemma if he assumes otherwise. Either the resence of ritualism invalidated or did not invalidate the service. If it did not, and the service was truly one of divine worship, what objections could he have had? If it did, he being present and worshipping God in heart, though among unbelievers, was blamciess, it was even as it would be had he knelt at the sacramental communion, a firm believer in vicarious atonement. Though his neighbor might have thought differently, he would not have been compromised.

kneit at the sacramental communion, a firm behave never in vicarious atonement. Though his neighbor might have thought differently, he would not have been compromised.

I do not deny the existence of the right of secession. There are times when it is justifiable. Our Frote-stant Episcopal Church is a glorious living example of justifiable secession. In the seventh and eighth centuries the Church of Rome departed from the truth; in the sixteenth came the gorious and justifiable secession of Luther. Now, again, Rome has departed even further from the truth than she had in the days of Luther. Papal malifibility has made it impossible that she should ever retrace her steps; hence we appland the noble and justifiable secession of the Old Cathones of Europe. But is the condition of the Protestant Episcopal Church in America such as to justify secession from it: I sit as corrupt as the Rome of Luther's time or to-day? Secession is only justifiable when there is a whole abandoniment of the true faith. Our Church is far from that. I do not say that the Church is fare from that. I do not say that the Church is fare from that. I do not say that the Church such a society as the "Confraternity of the Biessed Sacrament," which Bishop Cox has justify denounced as a treasonable organization, a society which is committed to false doctrines, which holds that the Lord's table is an altar and the minister a sacrificing priest, which enocavors to subvert all authority in the church. Then there is a culpable want of agreement among the authorities of the church and injustices in the administration of Episcopal authority which are a reproach to us. The minister who preaches in a Methodist church is laid hold upon while the extreme Ritualist is unreproved. But the Caurch, as a body, adneres to the old and pure doctrine. The prayer book may need revision in a few unimportant details, but generally it is perfect. When any other toan Carist is preached from our pulpits, when the church advocates hierolary, or the adoration of saints, the

then, and not till then, will it be time for men to obey the divine command and come out of her.

BISHOV WHITE'S PRAYER ROOK.

The course which Dr. Cummins will pursue he does not leave in doubt. He will, he says, take his work and his office with him and return to White's prayer book. Of this prayer book but little is known by the people at large, but I have before me Hishop White's own admission, over his own signature, that it was printed by mistake. When the United States threw off the authority of England certain changes had to be made, from political reasons, in the service, as the omission of the prayers for the royal lamily; and, it being inought that the time was propitious for such additional revision as commended litself, as commission was appointed in 1785 to suggest changes. The result was the White prayer book, which, though proposed, was only discussed and never adopted. All the peculiar reforms on which Bishop Cummins now insists were thrown out in 1789. One was to after the rubric where the declaration of absolution is made by the minister alone standing, so as to read "minister," instead of "priest," Another is to omit entirely in the Creed the words "descended into hell." Again, that all reference to regeneration be omitted. Again, that all reference to regeneration be omitted from the baptismal service. Again, in the

the reply is. "Simply two, Baptism and the Lord's, Supper." These, then, are the principal points of difference.

It may possibly be urged why the prayer book is not as fit a subject for revision as the Bible. But there is a wide difference in the two cases. The Bible can afford to be revised. There is no periliconnected with it, as its revisers are limited by the laws of philology and can impart to it no special shade of theology. Not so the prayer book. Every party in the church would try to give it a coloring to suit its peculiar views, and the end wound be only a breach through which terrible evis might accrue to the church. Better, far better, that we should take the liturgy as it is, even though there may be in it afew words liable to misconstruction. In one point Bishop Cummins would appear to have involved thmself in contradiction. He attended the Evangelical Alliance as a delegate striving to forward the cause of Christian unity, and now he declares in as many words his intention of founding another religious party since he cannot ally himself with any of those now existing.

Dr. Sullivan concluded his discourse with an eloquent plea for the closer union of evangelical truth and apostolic order.

ST. TERESA'S FEMALE ACADEMY.

The educational interests of the downtown portion of our city are to be still further advanced by. the opening of a new female academy under the direction of Sisters of the Ursuline Order, at No. 139 Henry street. To meet the growing necessities of the female youth of his parish the pastor of St. Teresa's, Rev. James Boyce, has had the above st. Teresa's, Rev. James Boyce, has had the above mentioned building fitted in the most costly and approved style for the education of young lemales. It is capable of comfortably sealing 400 pupils. The parlor floor is for the exclusive seconomodation of ladies pursuing the academical course. The lemale parochial school is to be carried on in rooms upon three other floors. The heating and ventiliting apparatus are perfect, while light windows and polished walls and Gother nices, to be filled with statues and pictures, are well calculated to recail the days of chivalry and sanctity, giving the place a medieval appearance. English, French, German, Italian and Spanish literature, philosophy, mathematics, astronomy, bookkeeping, penmanship, &c., are among the studies to be pursued. For the performance of this task the reverend pastor has secured the services of time members of the Order, of St. Ursula. This order was founded by St. Angela early in the sixteenth century, and was by her placed under the protection of St. Ursula. Like the Jesuits, the members devote their lives to the education of youth, and their footsteps can be traced in almost every clime, their mission of peace and enlightenment and love winning them losts of iriends. Under such favorable auspices the new academy adjoining St. Teresa's church will be opened to-morrow. It is expected that the institution will be extensively patronized, especially by members of the Catholic faith. mentioned building fitted in the most costly

CATHOLIC CONSECRATION. Catholicity in New York Under the Pros

tection of the Sacred Heart.

The Roman Catholic pastors of the archdiocese of New New York have been notified by Arche bishop McCloskey that all the churches, chapels convents, colleges, schools and religious associations under their charge will be solemnly consecrated to the Sacred Heart of Jesus on the feast of crated to the Sacred Heart of Jesus on the feast of the Immacul®te Conception, December 8. On that festival solemn high mass will be celebrated in all the churches, dedicatory sermons delivered and the solemn act of consecration read by the efficiating priest. The ceremonies at St. Patrick's Cathedral, St. Stephen's, St. Francis Xavier's and St. Anne's promise to be of unusual spiendor and solemnty. The religious orders, societies and contraternities attached to the several courches will take part in the services, dressed in the sombre garments of conventual life, while the organists and choirs will leave nothing undone to make the music worthy of the occasion. Judging from the enthusiasm of the priests and the devotion of the people Monday, December 8, will be a memorable day in the annals of Catholicity in New York. will be a memorabl licity in New York.

A NEW CATHOLIC CHURCH ON THE HUDSON, Rev. M. Joseph Phelan, for two years past assist-

ant priest at St. Peter's church, Barciay street, New York city, has been removed to a new mission-Port Ewan, on the Hudson River-in which place he is engaged in the erection of a new church. To aid him in his new undertaking Dr. Brann, of St. Elizabeth church, Washington Heights, has kindly consented to lecture for him in Irving Hall, on Sunday evening, November 30; subject, "The Evangelical Alliance and a National Church." Rev. John P. McClancy, formerly of St. Joseph's church, west Washington place, succeeds him at St. Peter's church.

LABOR MOVEMENTS.

The three largest machine shops in Newburg. N. Y., have reduced the wages of their employes 10 per cent. Wilmington, Del., will pay the workmen on city

improvements in sainplasters issued by the Corporation. The paper collar manufactories at Troy. N. Y.,

The wages of the operatives in the Wheeler cotton mills, at Millbury, Mass., have been reduced 25 per cent. The closing of the New York canals will throw

thousands of persons out of employment during the winter. A Terre Haute (Ind.), paper says the laboring

classes in that section want work, and not free soup. Corning's steam mill at Trov. N. V., responded

operations on Wednesday last.

All the rolling mills at Coaresville, Chester conn. tv. Pa., have received large orders from the limited states government, which will make operations lively during the winter. The Rockville (Conn.) mill-owners have agreed to

keep their works running at a reduction in wages

of ten per cent. The Cocheco Manufacturing Company at Dover. N. H., are running their mills at a loss of \$4,000 a week. This is rather a hard story to believe.

The Victory Mill at Schuylerville, Saratoga county, N. Y., will use up its present stock and then shut down for the winter. The mills at Lewiston, Me., have not as vet been

materially affected by the panic. They continue to run full time, with no change in wages. The merchant tailors of Baitimore held a meeting on Wednesday night for the purpose of regulating

the prices paid to journeymen in accordance with the times. The Woodruff Iron Works, in Hartford, Conn., have declined a government order for revenue cutter machinery amounting to \$600,000. The work will be done at the Atlantic Iron Works, in

The rolling mill at Cumberland, Md., will respond operations on the 1st of December at a reduction

of 25 per cent on former wages. Hard times are pinching the people of South Keene, Vt. About 200 hands that were employed in the granite works cutting stone for the new State Capitol at Albany have been discharged and

The manufacturers at Fall River, Mass., voted on Tuesday last to reduce the pay of their help on and after December 1 to the same that was paid in the spring of 1871, when they voluntarily raised the

the work suspended. Cause, appropriation ex-

pay of their employes. The panic has struck the shoe business at Haverhill, Mass., and shattered it as the lightning shatters the oak. With the exception of the large establishments, which are kept open to preserve their machinery, the manufactories are generally closed or at work on limited time.

THE MUNICIPAL FRAUDS IN NEWARK.

Mayor Ricord, of Newark, has written the chate. man of the citizens' investigating Committee of One Hundred a letter, assuring him of his determination to do all in his power to aid the committee in its object. All the committee desire is his written authority to examine the books, vouchers, bond lists, &c., heretofore virtually denied the committee. The efforts to kill the committee on the part of king induences have been revived, but are not likely to succeed, especially since the conviction of Tweed, which has given the Newark investigators a great deal of encouragement to press home the wrong-doers in their own city, in spite of their present seeming impregnability. To-morrow night the regular meeting of the committee takes place. The City Hall people are beginning to see that they must do something to satisfy the demands of the outraged citizens, and it is now believed that they are arranging matters to make a second scapegoat of the imma-ulate "Joe" Young, whose case, anyhow, will come before the next Grand Jury. bond lists, &c., heretofore virtually denied the